

HOLOCAUST OF GIANTS

The Great Smithsonian Cover-up

Skeletal remains of giants buried in the ancient earth mounds of North America were described in 19th-century documents of the Smithsonian Institution, but the physical evidence either has perished or been hidden from public view.

by Ross Hamilton © 2001

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<http://greatserpentmound.org/articles/giants3.html>

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It's probably better that so few of the ruins and remains were tied in with the Smithsonian because they give good reason to believe the ending of the Indiana Jones movie—a great warehouse where the real secrets of earth history are buried.

Vine Deloria, Jr, noted Native American author and Professor of Law Emeritus
(Personal communication, May 2000)

Modern-day archaeology and anthropology have nearly sealed the door on our imaginations, broadly interpreting the North American past as devoid of anything unusual in the way of great cultures characterised by a people of unusual demeanour. The great interloper of ancient burial grounds, the 19th-century Smithsonian Institution, created a one-way portal through which uncounted bones have been spirited. This door and the contents of its vault are virtually sealed off to any but government officials. Among these bones may lie answers not even sought by these officials concerning the deep past.

The first hint we had about the possible existence of an actual race of tall, strong and intellectually sophisticated people was in researching old township and county records. Many of these were quoting from old diaries and letters that were combined, for posterity, in the 1800s from diaries going back to the 1700s. Says Deloria on this understanding:

"Some of these old county and regional history books contain real gems because the people were not subjected to a rigid indoctrination about evolution and were astonished about what they found and honestly reported it."

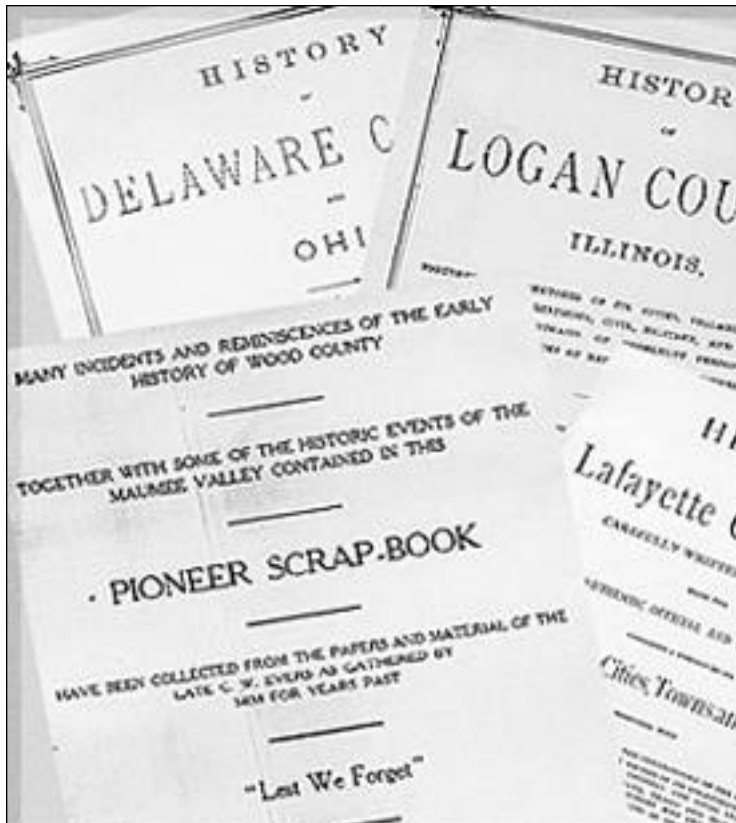
Some time before archaeology came to subscribe the general public to its view of pre-history—generations prior to Darwin's troublesome theory—the pioneers thought that some of the earthworks were as ancient as could be concurrent with human habitation in America. Some among those early settlers exercised their pens, assured that the earthworks were not built by the direct ancestry of the native people living in the historical period but, rather, were constructed in a more remote era encompassing a different social order. They compared the "Mound Builders" with the "Indians", clearly discerning the former as belonging to an earlier time and possessing a different fate or destiny from the latter.

"Evidence for the occupation of this region before the appearance of the red man and the white race is to be found in almost every part of the county, as well as through the northwest generally. In removing the gravel bluffs, which are numerous and deep, for the construction and repair of roads, and in excavating cellars, hundreds of human skeletons, some of them of giant form, have been found. A citizen of Marion County estimates that there were about as many human skeletons in the knolls of Marion County as there are white inhabitants at present!"

The History of Marion County, Ohio
(Compiled from past accounts; published in 1883.)

"Mastodonic remains are occasionally unearthed, and, from time to time, discoveries of the remains of Indian settlements are indicated by the appearance of gigantic skeletons, with the high cheek bones, powerful jaws and massive frames peculiar of the red man, who left these as the only record with which to form a clew to the history of past ages."

The History of Brown County, Ohio
(Compiled from past accounts; published in 1883.)



Title pages of the early county and pioneer history books often included phrases like "Carefully Written and Compiled" and "Lest We Forget".

"She said also that three skeletons were found at the mouth of the Paw Paw Creek many years later, while Nim (Nimrod) Satterfield was justice of the peace. Jim Dean and some men were digging for a bridge foundation and found these bones at the lower end of the old buffalo wallow. She thought it was Dr Kidwell, of Fairmont, who examined them and said they were very old, perhaps thousands of years old. She said that when the skeletons were exposed to the weather for a few days, their bones turned black and began to crumble, that Squire Satterfield had them buried in the Joliffe graveyard (Rivesville). All these skeletons, she said, were measured, and found to be about eight feet long."

Now and Long Ago: A History of the Marion County Area,
by Glen Lough (1969)
(This citation on West Virginia is courtesy of Dave Cain.)

Another of many examples, this one, collected by James Mooney (1861–1921), tells of the visit of very tall people from the west:

"James Wafford, of the western Cherokee, who was born in Georgia in 1806, says that his grandmother, who must have been born about the middle of the last century, told him that she had heard from the old people that long before her time a party of giants had once come to visit the Cherokee. They were nearly twice as tall as common men, and had their eyes set slanting in their heads, so that the Cherokee called

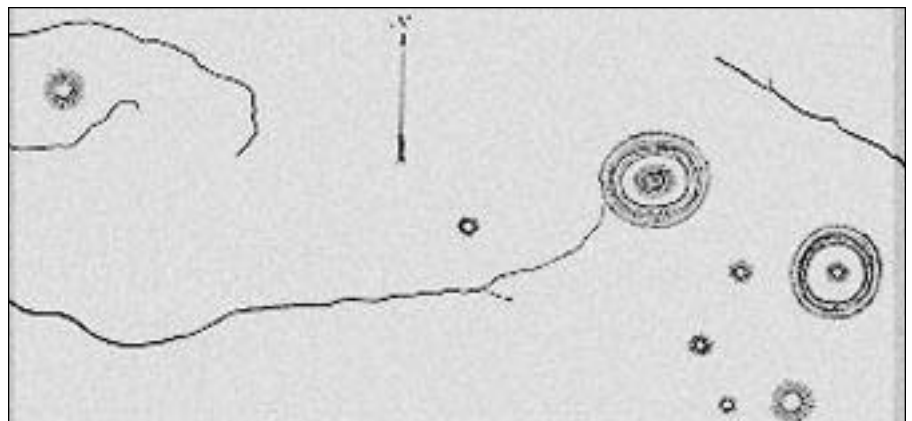
them Tsunil' kalu', "the Slant-eyed people," because they looked like the giant hunter Tsul' kalu'. They said that these giants lived far away in the direction in which the sun goes down. The Cherokee received them as friends, and they stayed some time, and then returned to their home in the west..."

This kind of recorded tradition did not start with Mooney but, rather, began early in American history. During the Colonial and post-Colonial eras, the information-seekers were keen on gathering as much knowledge of the forgotten past as feasible through native sources. Some of it was woven into romantic tales including verse, but the main part of it went into records which, like the accumulation of earth and debris over ancient village sites, became buried in the musty stacks of old libraries—considered to have no real "substance" in the emerging field of the white man's science.

"Of the very early history of the region which now embraces Lake County, but little can be written. The Mound Builders had occupied it and passed away, leaving no written language and but little even as tradition... These mounds were quite numerous... Excavations...have revealed the crumbling bones of a mighty race. Samuel Miller, who has resided in the county since 1835, is authority for the statement that one skeleton which he assisted in unearthing was a trifle more than eight feet in length, the skull being correspondingly large, while many other skeletons measured at least seven feet..."

Historical Encyclopedia of Illinois and History of Lake County,
edited by Newton Bateman, LLD, and Paul Selby, AM (1902)

From the outset of North American archaeology, no federally sponsored concern has researched and collected evidence specifically emphasising the existence of unusually tall Native Americans in prehistoric and even in historic times. There are reasons for this oversight, though in hindsight it has placed limits on our overview of prehistory. Because there were only occasional people of large stature born among the light-skinned, European races, numbers of giants were far from anticipated in America. Scientists in Europe, in case-by-case studies, declared their giants to have been victims of pituitary disorder. Another reason was that when the private citizenry in the US unearthed the bones of very tall and strongly constructed people, and when these disinterments were recorded, rarely was any comparison made with sites of similar contents.



Group of mounds in Brown County, Ohio



Dancing figures found on a copper plate in Union County, Illinois.

It was still a sort of wilderness in many rural areas right until the middle 1800s. In this, each discovery was "unique"—only to end up in the stacks of old township libraries to be compiled later as curiosities—if they survived at all. The following account originated around the year 1800:

"There were mounds situated in the eastern part of the village of Conneaut and an extensive burying-ground near the Presbyterian church, which appear to have had no connection with the burying-places of the Indians. Among the human bones found in the mounds were some belonging to men of gigantic structure. Some of the skulls were of sufficient capacity to admit the head of an ordinary man, and jaw bones that might have been fitted on over the face with equal facility; the other bones were proportionately large. The burying-ground referred to contained about four acres and, with the exception of a slight angle in conformity with the natural contour of the ground, was in the form of an oblong square. It appeared to have been accurately surveyed into lots running from north to south, and exhibited all the order and propriety of arrangement deemed necessary to constitute Christian burial..."

Historical Collections of Ohio in Two Volumes, by Henry Howe, LLD (1888)

Although not regarded by the government as reliable, the oral traditions of the native people in the eastern US aver the existence of possibly two races of giants, one supplanting the other by violent means. Here we have the first inkling of some very remote prehistory, preserved through the tradition of the Chippewa, Sandusky and Tawa tribes (members of the Algonquin language group), of the existence of giant, bearded men.

"In this connection I would say that Mr Jonathan Brooks, now living in town, stated to me that his father, Benjamin Brooks, who lived with the Indians fourteen years and was well-acquainted with their language and traditions, told him and others that it was a tradition of the Indians that the first tribe occupying this whole country was a black-bearded race, very large in size, and subsequently a red bearded race or tribe came and killed or drove off all the black beards, as they called them."

"Memoirs of Townships", by Wm H. Crane, in *The Firelands Pioneer*, Vermilion, Ohio (November 1858)

Some of the skulls were of sufficient capacity to admit the head of an ordinary man, and jaw bones that might have been fitted on over the face with equal facility; the other bones were proportionately large.

Offsetting the carefully recorded diaries of the rural folk, there were popular writers who creatively developed the more contemporary histories and folk legends, leaving to cursory treatment the deeper accounts of North American antiquities. These authors, while having captured the essence of the public perception of the noble native tradition, were not reconciled to the antique body of legend. The pens of James Fenimore Cooper (1789–1851) and Henry Wadsworth Longfellow (1807–1882) relate virtually nothing of the tall ones. Native Americans, as we know, were discouraged from writing, although some, such as David Cusick, circumvented the bias using Christian names. Fortunately, early missionaries gathered oral traditions from the tribal elders concerning men of giant stature.

But even the most informative or entertaining accounts could not instill enough respect for the native people to put an end to the further destruction of the sacred sites. The attitude of the white race in general towards the red race was an abomination, totally lacking in mercy and compassion. Many of the Native American skulls were compared with European skulls, but selectively so as to depict the current native populace as being of inferior intelligence. Almost without resistance, the black seeds of racial bias were forming in the uncorrupted soil of prehistoric interpretation.

Take, for example, the words of an important government official and popular writer, Henry Schoolcraft (1793–1864):

"The Indian has a low, bushy brow, beneath which a dull, sleepy, half-closed eye seems to mark the ferocious passions that are dormant within. The acute angles of the eyes seldom present the obliquity so common in the Malays and the Mongolians. The color of the eye is almost uniformly a tint between black and grey; but even in young persons it seldom has the brightness, or expresses the vivacity, so common in the more civilized races."

Bureau of Indian Affairs (1852)

Schoolcraft, who himself married a half-Indian woman, was apparently predisposed to labelling the native people in general as inferior. This kind of ridiculous prejudice underscored the tone for the unbridled continuation of the earthwork debacle. The result of this is accurately reflected in how archaeology was organised more than one hundred years ago, and may be summed up in the policy of Joseph Henry, first secretary of the

Smithsonian Institution. Said Henry in 1846: "The collection of data should precede theorising..."

Unfortunately, the collection of data seemed to have no end, and any subsequent theorising was (and is) in a state of transience. The Smithsonian, playing a sort of leading role in the massive undertaking attempting to cast light on the inscrutable prehistory of the United States, inadvertently collected far too many relics than it could ever analyse in a comprehensive sense.

Estimates of the number of mounds in Ohio alone, at the end of the Colonial period, topped ten thousand. Today, less than one-twentieth of these exist, and, moreover, they exist in a reconstructed form.

No quarter of special status was given to any earthwork, no matter how sacred or strategic to tribal lands. It was a holocaust of an unprecedented nature, for it undermined the very morale of the native people who understood the peace of their ancestors to be ruined.

Differing only in the professionalism somewhat absent from the previous 70 years of ghoulish quests, Henry's mandate dictated emphasis on the creation of an inclusive system of excavation, recording and description. Any analysis that followed had to be based upon this criterion. But competent analysis of anomalies rarely (if ever) came from the Smithsonian and other institutions formally engaged in the practice of exhumation. Given this understanding, it is no wonder that the Smithsonian is believed by knowledgeable people to be actively stymieing research that would produce a more enlightened view of American prehistory.

There is, however, some compensation for this oversight in that the Smithsonian—like the Peabody, and the Carnegie shortly thereafter—faithfully upheld Henry's mandate to detail, as was feasible, their mound "explorations". However, the present-day inaccessibility of the bones and objects these people removed for future study is a reflection and symptom of the proposed "oversight".

One thing that pleased us in this research effort was the fact that there were many skeletons of gigantic frame discovered and reported by the Smithsonian, boosting the validity and value of the old township diaries as well as the native legends. Some of these are presented below.

A Brief History of the Museum

The Smithsonian Institution, easily the world's largest museum complex, began from the generous gift of James Smithson, an English scientist, in 1829. Believed born illegitimate (especially in the eyes of his later detractors), Smithson was a "diligent young student", receiving a Master of Arts from Pembroke College, Oxford, in 1786. He became a distinguished scientist.

The gentle man passed away in 1829, bequeathing his fortune to nephew James Henry Hungerford with the stipulation that if this man died without an heir, the remainder of the fortune would go to the United States. It seems he felt that the United States was the future of Britain. Perhaps Smithson saw the "New World" as

fertile, worthy, intellectual territory. Hungerford died in 1835. Although there was some controversy in the interim, the finding of the Smithsonian, based upon the more than half-a-million-dollar gift, took place officially in 1846. His legacy to the American people was, in his own words, "for the increase and diffusion of knowledge".

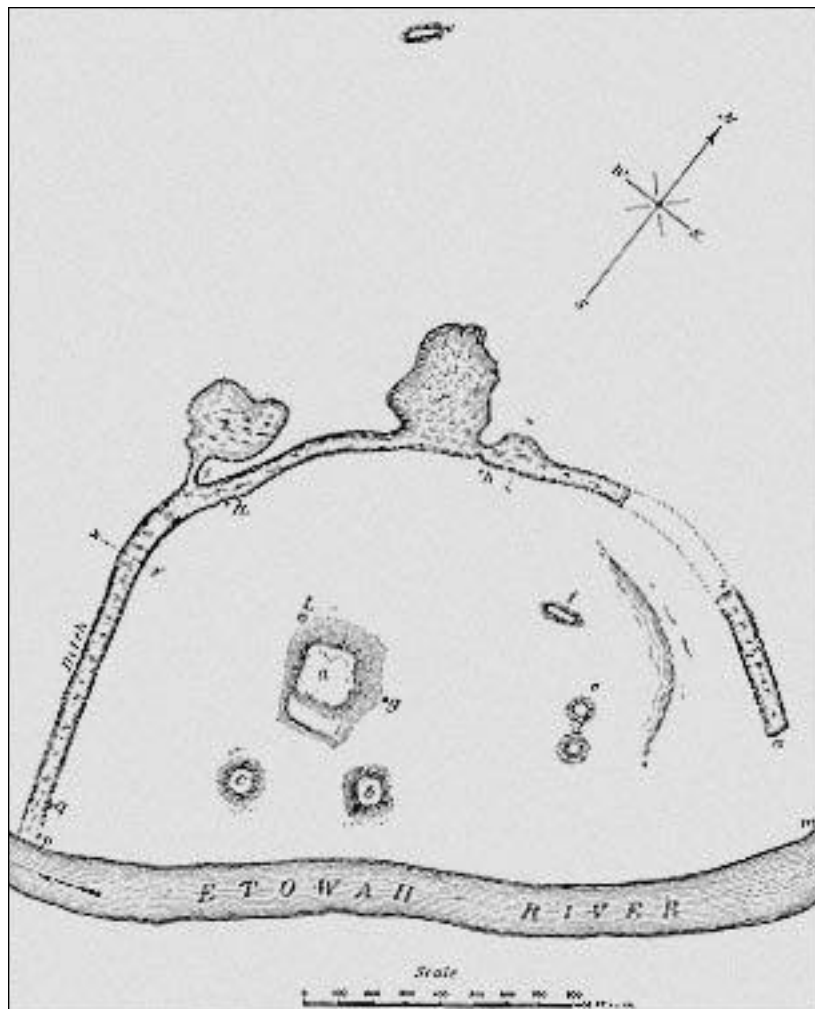
Since that time, the museum's collections have increased considerably, with problems in the cataloguing and location of stored finds developing due to changing standards of administrations over the last 150 years. By analogy, the Vatican's antique cache of confiscated, problematic treasures may pale in comparison to the Smithsonian's boatload of diffuse evidence. The pity of it is that Smithson's request has taken on a different mode of interpretation.

Instead of diffusing knowledge, it has unwittingly become confused with the problem of sprawling storage.

Powell and Thomas

"Grave a, a stone sepulcher, 2½ feet wide, 8 feet long, and 2 feet deep, was formed by placing steatite slabs on edge at the sides and ends, and others across the top. The bottom consisted simply of earth hardened by fire. It contained the remains of a single skeleton, lying on its back, with the head east. The frame was heavy and about seven feet long. The head rested on a thin copper plate ornamented with impressed figures..."

12th Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1890-1891 (published in 1894) (Cyrus Thomas's investigations of Etowah)



Plat of the Etowah Group, Bartow County, Georgia. Grave A (found in the largest mound of the group) contained a seven-foot skeleton of a heavy frame.

In 1882, after some 36 years of growth and sound management, Smithsonian executive John Wesley Powell (of Grand Canyon exploration fame, 1869-1872), hired Cyrus Thomas. Powell wanted this man to head up the fieldwork for the Smithsonian's newly created Bureau of Ethnology, specifically the Eastern Mound Division.

Thomas was a minister and an entomologist, whose broadened interests included archaeology. He was, in other words, a bible-advocating, insect-adept archaeologist who believed in the mystery of a lost race at the time of his being recruited.

Powell, who was much in sympathy with the plight of Native Americans, having lived among them for a length of time, believed that there was no lost or mysterious race of mound builders. He desired to credit the downtrodden native people with the worthy and gentle arts associated with the ancient mound building societies. Subsequently, and in light of other political considerations marking the era, Powell sought to enact these personal convictions through the instrumentality of Thomas.

In spite of his personal beliefs, Thomas was not outspokenly resistant to accepting the position. Besides, Congress was allocating solid funding for this proposed ramble through the ancient landscape.

There was apparently an important decision made at this time concerning the facilitation of an enveloping theory—so necessary to create order where chaos loomed. Before discharging a book, one logically creates an outline to guide one's thoughts. This was to become a hierarchical arrangement that would decide the angle of vision for the categorising of the finds that would be made.

On one hand, the belief that others had discovered North America before Columbus (such as Phoenician, Egyptian, Hebraic, Greek, Roman, Celt, Scandinavian or even Asian mariners) was explored. On the other hand, the idea of the continent having been isolated from outside influences was put on the table. It was perhaps because of Powell's deference to the native kinship that the latter idea—i.e., screening out any extra-continental visitors—was adopted. Needless to say, this was an extraordinary assumption, and one that has affected decision-making right until the present day. On the positive side, it viably linked the living factions of the Native American people with the more ancient mound-building folk, and shortly thereafter it was responsible for the faintly successful preservation of what remained of the Mound Builders' legacy. From this it may be understood how aspects of Powell's work, such as analysis of the social order of the Mound Builders, was not a priority.

Powell's decision regarding isolation was in reality a two-edged sword. While it was a meaningful step that fostered a meagre though important harmonic between the federal government and the native people, it was regrettably based upon a false notion. An example of its contradiction is found right in the *12th Annual Report* itself. Again and again, Thomas and his operatives came

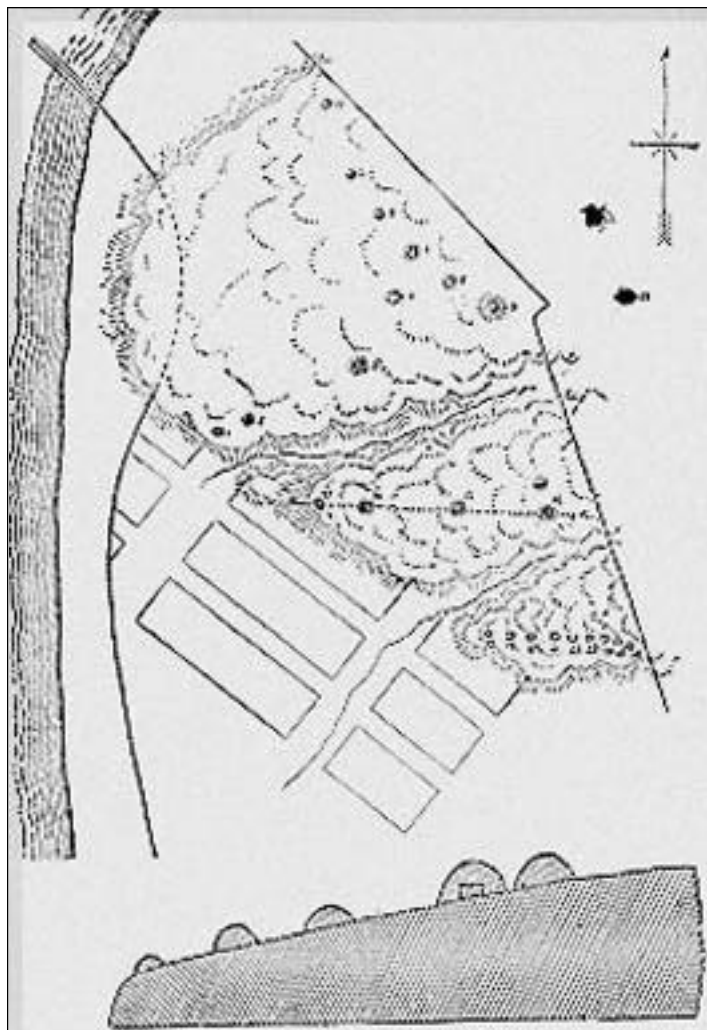
up with anomalous evidence directly questioning Powell's sweeping suppositions.

"Cave burials occur in this district in the following counties: In Grayson, Hart, Edmonson, Barren, Warren, and Fayette counties; Kentucky; Smith, White, Warren, Giles, Marion, and Fentress counties, Tennessee; and Bartow county, Georgia. These localities lie mostly in a belt extending in a north and south direction through the center of the district.

"In most of these caves, both in Kentucky and Tennessee, the bodies appear to have been laid on the floor of the cave, sometimes in beds of ashes, sometimes on a pavement of flat stones. There are, however, some instances in which the bodies have been found incased in stone slabs, and afterwards imbedded in clay or ashes. In Smith and Warren counties,

Tennessee, and in Warren and Fayette counties, Kentucky, the flesh of the bodies was preserved and the hair was yellow and of fine texture. In some cases the bodies were enveloped in several thicknesses of coarse cloth with an outer wrapping of deer skin. Some of the bodies were wrapped in a kind of cloth made of bark fiber, into which feathers were woven in such a manner as to form a smooth surface. In two cases the bodies, placed in a sitting or squatting posture, were incased in baskets. In one of the caves in Smith county the body of a female is said to have been found, having about the waist a silver girdle, with marks resembling letters."

12th Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1890-1891 (1894) (Explorations in the Tennessee district)



Mound Group, Dunleith, Illinois. "Near the original surface, 10 or 12 feet from the center, on the lower side, lying at full length on its back, was one of the largest skeletons discovered by the Bureau agents, the length as proved by actual measurement being between 7 and 8 feet."

Armed with a self-created doctrine powered by ample funding, and with a little help later from the one-way door to the Smithsonian's inaccessible

catacombs, Powell and his underling in the years that followed nearly succeeded in the obliteration of the last notions of the legendary, mysterious and antique class of mound-building people and, for that matter, any people that didn't fit into the mould of his theory. Did Powell intentionally overlook some of the archaeology so as to focus on his own special agenda?

Powell and his associates at the Bureau were quite certain that people had arrived in the Americas only sometime after the first

Egyptian dynasty—less than 4,500 years ago! They also believed that the Mississippi Valley was sufficiently isolated from the Ohio Valley to warrant the simultaneous flourishing of quite distinct cultures over a long period.

Since carbon-dating had not yet been discovered, Thomas used stratigraphic analysis (after Lyell) and, following the rest of the mandate, included detailed record-keeping and documentation whenever appropriate. His findings were broadly accepted and are still referenced.

"Underneath the layer of shells the earth was very dark and appeared to be mixed with vegetable mold to the depth of 1 foot. At the bottom of this, resting on the original surface of the ground, was a very large skeleton lying horizontally at full length. Although very soft, the bones were sufficiently distinct to allow of careful measurement before attempting to remove them. The length from the base of the skull to the bones of the toes was found to be 7 feet 3 inches. It is probable, therefore, that this individual when living was fully 7 ½ feet high. At the head lay some small pieces of mica and a green substance, probably the oxide of copper, though no ornament or article of copper was discovered."

12th Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1890–1891 (1894) (Explorations in Roane County, Tennessee)

But Thomas's time was limited because of the large territory he was to explore. Under such working conditions, anomalies were put aside for future research—to be forgotten, as it has turned out. Thomas was forced to rely on the accounts of operatives in many cases. Evidently, some of these people discerned between "Indian" burials and the burials of the Mound Builders, perhaps challenging the patience of Powell.

"No. 5, the largest of the group, was carefully examined. Two feet below the surface, near the apex, was a skeleton, doubtless an intrusive Indian burial... Near the original surface, 10 or 12 feet from the center, on the lower side, lying at

full length on its back, was one of the largest skeletons discovered by the Bureau agents, the length as proved by actual measurement being between 7 and 8 feet. It was clearly traceable, but crumbled to pieces immediately after removal from the hard earth in which it was encased..."

12th Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1890–1891 (1894)

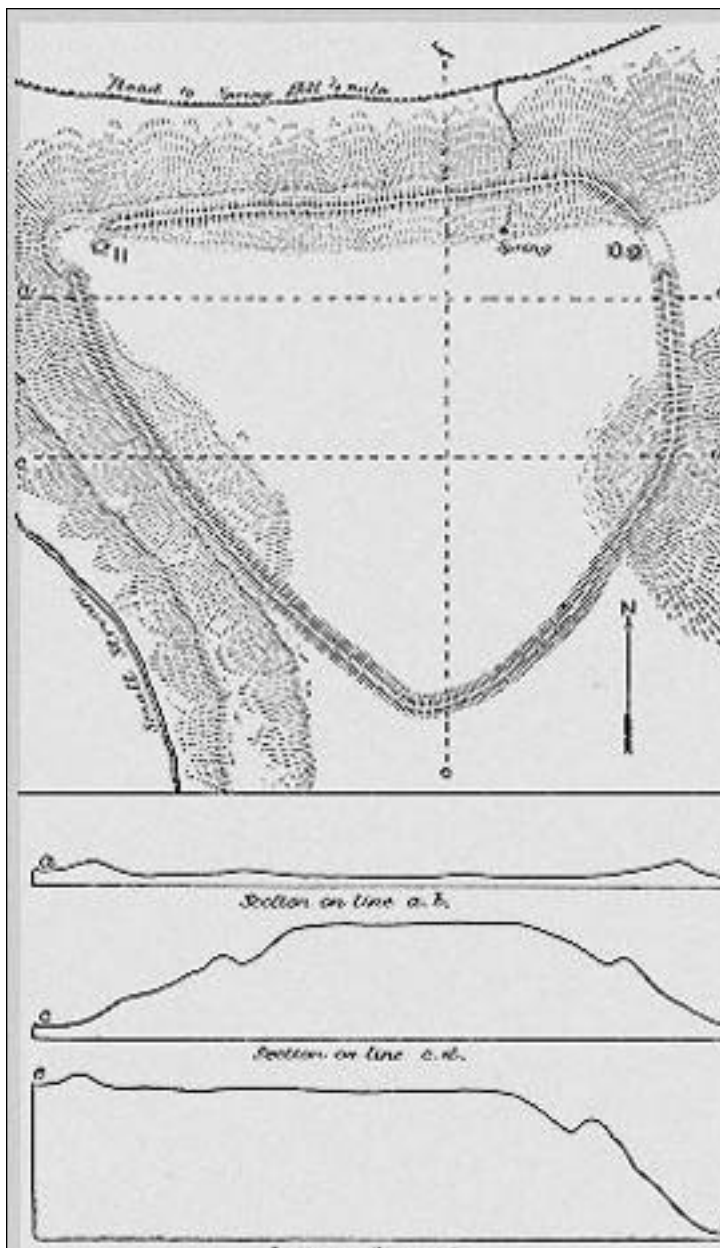
Regarding the problem of "intrusive" Indian burials, what kind of a time gap were these men looking at between the original

burials and the later ones? As his agents uncovered the physical evidence for powerful men of towering stature, Thomas held the position that any and all skeletal remains represented the direct ancestry of the present-day people. Was it not plausible to consider an extended "family" or hierarchical group of very tall folk who served with the people? Were they selective enough in their sexual associations to appear, overall, as a race with its own peculiarities and even physical characteristics? The findings that didn't fit into the guideline established by his superior were summarily recorded and forgotten by Thomas—a legacy we have inherited today.

"An old Indian mound has been opened on the farm of Harrison Robinson, four miles East of Jackson, Ohio, and two skeletons of extraordinary size and a great quantity of trinkets have been removed. Some years ago a party of relic hunters, supposed to have been sent out in the interest of the Archeological Society, visited the Robinson farm, and after a few days' search removed a great collection of stone hatchets, beads and bracelets, which were packed and shipped to

an Eastern institute, and until this recent accidental discovery it was supposed that everything had been removed by the relic hunters. It is thought by many that more relics are to be found, and preparations are being made for a thorough investigation."

The Adair County News, Kentucky (January 5, 1897)



Spring Hill enclosure, Kanawha County, West Virginia. In the bottom of Mound 11 (upper left) was found a skeleton "fully seven feet long".

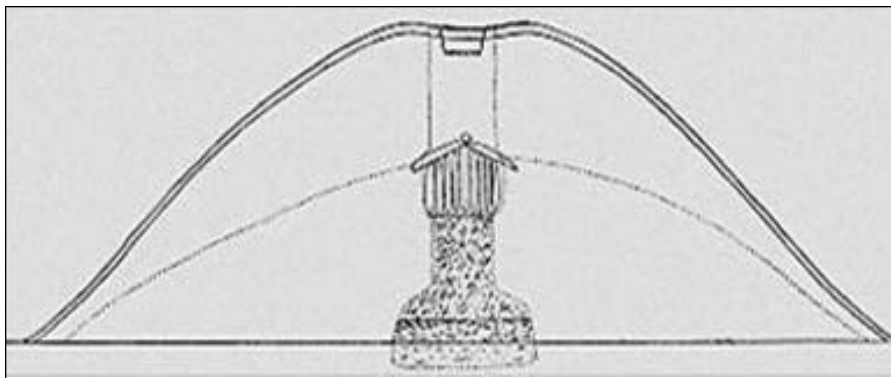
What has become of all the evidence? Again and again, only a single long skeleton or two was found among those of normal size. The understanding of tall, ruling chiefs and their wives was not developed at all, as is evident in these examples.

"The other, situated on the point of a commanding bluff, was also conical in form, 50 feet in diameter and about 8 feet high. The outer layer consisted in sandy soil, 2 feet thick, filled with slightly decayed skeletons, probably Indians of intrusive burials. The earth of the main portion of this mound was a very fine yellowish sand which shoveled like ashes and was everywhere, to a depth of 2 to 4 feet, as full of human skeletons as could be stowed away in it, even to two and three tiers. Among these were a number of bones not together as skeletons, but mingled in confusion and probably from scaffolds or other localities. Excepting one, which was rather more than 7 feet long, these skeletons appeared to be of medium size and many of them much decayed..."

12th Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1890-1891 (1894) (Pike County, Illinois)

"No. 11 is now 35 by 40 feet at the base and 4 feet high. In the center, 3 feet below the surface, was a vault 8 feet long and 3 feet wide. In the bottom of this, among the decayed fragments of bark wrappings, lay a skeleton fully seven feet long, extended at full length on the back, head west. Lying in a circle above the hips were fifty-two perforated shell disks about an inch in diameter and one-eighth of an inch thick."

12th Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1890-1891



A Section of the Great Smith Mound, Kanawha County, West Virginia. This cone-shaped mound rose 35 feet high and measured 175 feet in diameter at its base. The interior of the mound contained a vault made of timber measuring 12 feet by 13 feet. It was positioned within the mound 20 feet above surface level.

(1894) (Kanawha County, West Virginia)

Largest in the collective series of mounds, the Great Smith Mound yielded at least two large skeletons, but at different levels of its deconstruction by Thomas's agents. It was 35 feet in height and 175 feet in diameter, and was constructed in at least two stages, according to the report. The larger of the two skeletons represented a man conceivably approaching eight feet in height when living.

"At a depth of 14 feet, a rather large human skeleton was found, which was in a partially upright position with the back against a hard clay wall... All the bones were badly decayed, except those of the left wrist, which had been preserved by two heavy copper bracelets..."

"Nineteen feet from the top the bottom of this debris was reached, where, in the remains of a bark coffin, a skeleton measuring 7½ feet in length and 19 inches across the shoulders was discovered. It lay on the bottom of the vault stretched horizontally on the back, head east, arms by the

sides... Each wrist was encircled by six heavy copper bracelets... Upon the breast was a copper gorget...length, 3½ inches; greatest width 3½ inches..."

12th Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution 1890-1891 (1894) (Kanawha County, West Virginia)

The pressure of the time schedule doubtless made it inconvenient to consider seriously the possibility of an ancient lineage of leaders taking the form of very tall people. The fact of gigantic stature never settled in as a clue to a greater mystery, and the evidences of very tall, ruggedly built men vanished—and often enough into the Smithsonian's temporary charnel house of pre-Columbian miscellany.

"Three feet above...the skeleton of a large, strongly built man lay extended at full length with the face up, the head toward the east... The skull was obtained almost entire. Under it were thirteen water-worn quartz pebbles. The femur measured 18½ inches..."

12th Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1890-1891 (1894) (Union County, Mississippi)

A femur (thigh bone) exceeding 18 inches would indicate a man of very great height—easily over seven feet. Femurs exceeding 20 inches have been found, however.

Though hindsight is said to be 20/20, Thomas's methodology was little better than a government-sanctioned dissolution of the sacred burial places. He dismantled the sanctuaries and charnel houses with the fervor of a man whose first priority was to impress his employer. From Florida to Nebraska, including

23 states and Canada's Manitoba region, over the next seven years he and his agents worked like men possessed of a deadline.

"Several years ago an Indian mound was opened near Cartersville, Ga., by a committee of scientists from the Smithsonian. After removing the dirt for some distance, a layer of flagstones was found, which had evidently been dressed by hand, showing that the men who quarried the rock understood the business. These stones were removed, and in a vault beneath them was found a skeleton of a giant, measuring seven feet and two inches. His hair was coarse and jet-black, and hung to the waist, the brow being ornamented with a copper crown. The skeleton was remarkably well preserved and taken from the vault intact. Nearby were found the bodies of several children of various sizes. The remains of the latter were covered with beads made of bone of some kind. Upon removing these, the bodies were found to be enclosed in a network of straw or reeds, and underneath these was a covering of the skin of some animal. In fact, the bodies had been prepared

somewhat after the manner of mummies, and will doubtless throw new light upon the history of the people who reared these mounds. On the stones which covered the vault were carved inscriptions, and if deciphered will probably lift the veil which has enshrouded the history of the race of giants which undoubtedly at one time inhabited the continent."

Georgia's Landmarks, Memorials, and Legends, by Lucian Lamar Knight (1868–1933) (Byrd Printing, Atlanta, 1913–14)

Could this special burial have been another kingly individual? In these increasingly hasty intrusions into the native burial grounds' inherent sanctity, the holocaust delivered its zenith under the officialdom action of former Union Major Powell. This man, who in his youth had lived among the "Indians", somehow was insensitive to the sanctuary of their graveyards. But others came later to do a fair share of damage as well, all in the name of information gathering. The prehistory of eastern North America is not what we have been asked to accept from the efforts of Cyrus Thomas, nor from the subsequent authorities who based so much of their work upon his, and the reason is worth repeating: many or most of the oldest mounds and subterranean burial acreages were promptly destroyed, long before any focused "scientific" effort came on the scene.

Apart from the disregard of the settlers' records, the other part of the problem is the labyrinthine mausoleum that is the Smithsonian bone and artifact collection. In sum, we today are deprived of the real knowledge of the more ancient lineage. The early settlers observed that the giants of old may have passed on their grand stature to the later native people, for there were individuals among their later progression who were of a size and build that goes beyond our current notions of Native American physicality.

The Telling of the Bones

It is difficult not to understand the probability of an elite lineage of tall men and women who propagated their own genetic inheritance. These people lived, worked and bred together. Were their marriages arranged to ensure the continuance of the grand stature in roles of leadership and protection? In his classic *Red Earth, White Lies*, Vine Deloria says:

"From talking with elders of several tribes, my understanding is that the Indians were and are describing people of more than average height. In fact, some elders as a routine matter have reported that the Indians themselves were much larger and taller."

The question has been raised, asking whether there was giant stature among the Native American people in earlier historic times. From Hardesty's *History of Monroe County, Ohio*, we discovered this:

"He further told me of the killing of a big Indian at Buckchitawa, about the time of the settlement at Marietta. The Indians had a white prisoner whom they forced to decoy boats to the shore. A small boat was descending the river, containing white people, when this prisoner was placed under the bank to tell those in the boat that he had escaped captivity, and to come to the shore and take him in. The Indians were concealed, but the big Indian stuck his head out from

behind a large tree, when it was pierced by a bullet from the gun of the steersman of the boat. The Indians cried out 'Wetzel, Wetzel' and fled. This was the last ever seen of the prisoner. The Indians returned next day and buried the big Indian, who, he said, was twenty inches taller than he was, and he was a tall man.

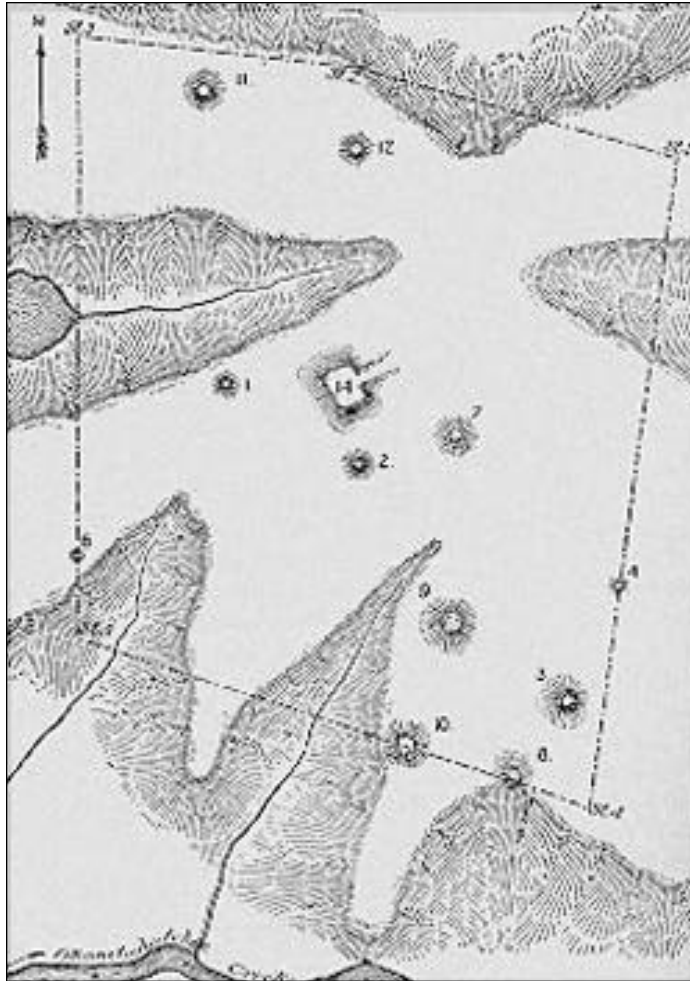
"When Chester Bishop was digging a cellar for Asahel Booth, at Clarington, many years ago, he came across a skeleton, the bones of which were removed carefully by Dr Richard Kirkpatrick, and from his measurement the height of the man when living would have been 8 feet and 5 inches. It is probable that these were the bones of the big Indian of whom the Indian at Jackson's told me."

And again this:

"A large quantity of human bones was discovered in a fissure near the United States Coast Guard lighthouse. A crude tomb of black stone slabs, of a formation not known on the island, was found many years ago beneath the roots of a huge stump. Eight skeletons were found, one measuring over seven feet in height."

Sketches and Stories of the Lake Erie Islands
by Theresa Thorndale, Sandusky (1898)

Some of the settlers and their descendants may have seen clearly, but the representatives of the Smithsonian and other sanctioned institutions, in spite of good intentions, lacked the kind of thoroughness in their analyses that included a broadened field of vision. We have felt heartily from the beginning of this research that the Smithsonian is the recipient of mandates put into



Group of mounds in Union County, Mississippi

place well over 100 years ago. It is virtually exempt from NAGPRA (the Native American Graves Protection and Repatriation Act), for the reason (say they) of there being too much data to finish analysing to prepare for repatriation.

"Concealing evidence that conflicts with accepted theory is common scientific skulduggery. For years the Smithsonian Institution has been accused of hiding in storage vaults things it doesn't like. In 1968 two Neanderthal-like skulls with low foreheads and large brows were found in Minnesota. As for dating, University of Minnesota scientists said they were reluctant to destroy any of the material, although carbon-14 testing only requires the burning of one gram of bone. They were sent to the Smithsonian. Later, Dr Lawrence Angel, curator of physical anthropology at the institution, said he had no record of the skulls there, although he was sure they were not lost.

We have a right to wonder whether some professional scientists mightn't find a really early date for the bones distressing."

American Indian Myths and Mysteries, by Vincent H. Gaddis (1977)

Why distressing? Because no true Neanderthal remains have ever been recognised by any Federal authorities as originating on the

North American continent, what to say of the Americas in general. Is there yet today a conflict between established theory and what has been physically discovered? Is the "ghost" of Powell yet haunting the halls of the Museum?

So what is the policy of the Smithsonian? Does the institution intentionally withhold information? Is the fact of a race of giant warriors and chieftains threatening to the closed, internal doctrine of American archaeology? That there was a race of men and women possessing an unusually tall and strong physicality living over an extensive area of North America has become a forgotten fact.

There are other examples, and names like the Gungywamp Society of Connecticut, Ed Conrad and others have bizarre stories to relate about the ineptitude or simple prejudice of the Smithsonian when dealing with their materials. In these examples, there is growing appreciation for an actual cover-up.

Another grotesque twist is the Army Medical Museum's collection. According to the ABC TV News special *Skeletons in the Closet*, the United States government acquired a real interest in Indian corpses. The Surgeon-General, in post-Civil War 1868, requested that the Army collect the skulls, utensils and weaponry of Native Americans "as far as you are able to procure them". According to the report, these were to be sent to Washington, DC, as part of a program that studied the effects of modern bullets and other weaponry on human bodies. The collection of such

remains, estimated at 4,000, was taken mostly from grave and battle sites. What was left over became part of the Smithsonian collection, estimated at 18,000 individuals, and this by way of the Army Medical Museum.

"The objects here collected which have not been given, or acquired by exchange, have been purchased for the use of the museum by order of the surgeon-general... There is a skeleton of a giant, who, in life, measured seven feet, prepared by Auzoux and mounted by Blanchêne's method, which, if I may use that term, is really a beauty. It is as white and clean as new fallen snow, and the brass joints and screws which keep it together are bright, and of the latest style and finish..."

"The Army Medical Museum in Washington", by Louis Bagger, in *Appletons' Journal: A Magazine Of General Literature*, vol. 9, issue 206 (1873)



The mound at Marietta, drawn by Henry Howe in 1846. Howe stated this mound was "of a magnitude and height which strike the beholder with astonishment".

Its base had a diameter of 115 feet; its height reached up 30 feet. It was surrounded by a ditch four feet deep and 15 feet wide.

Today, however, bones are no longer as good a source of information as they once were thought to be, and for several good reasons. Bone is composed dominantly of the metallic calcium, yet is made up of organic molecules. Depending on moisture and temperature, it will decay, break down with time and return to the condition of the soil after a certain number of centuries.

Bone evidence has created over-emphasis on certain periods

of prehistory, in this region the so-called "Hopewell" and "Fort Ancient" (Mississippian) people. Thus, a great proportion of the Archaic and early Adena bones discovered were decomposed beyond preservation. Due to a lack of skeletons, other more antique periods have not received the same kind of recognition—save from the better scholars affecting the interested public's view of the ancient world.

Ironically, the holocaust of giants, while deadening our sense of the past, may well serve as a lesson for the future.

Recommended Reading

• Vine Deloria, Jr, *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact*, Fulcrum Publishing, 1997, ISBN 1-55591388-1

About the Author:

Ross Hamilton is a writer and investigator of ancient sites, and lives in Cincinnati, Ohio. He is an initiate philosopher with a background in general science as well as spiritual science. He is the author of *The Mystery of the Serpent Mound* (North Atlantic Books, 2001), and is currently working on several projects including an upcoming book entitled *A Tradition of Giants*. Ross may be contacted by email through his website, <http://www.Greatserpentmound.org>, or directly at ophi@greatserpentmound.org.